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The Seder—A Foreword

Among the ceremonials which nurtured the Jewish idealism of generations, a place of peculiar charm is held by the SEDER, celebrated on the Passover Eve, and repeated on the following night by those who observe the second days of festivals. Literally, the name means THE ORDER of the service. The ritual provided for the service is known as the HAGGADAH, that is, THE NARRATIVE of the Passover. The ceremony grows out of the several injunctions in the Pentateuch for the Israelite TO RELATE to his children the story of the Exodus from Egypt, and to explain to them the meaning of the rites and symbols connected with the celebration of the Passover.

In the Seder are blended, in happy combination, the influences which have contributed so much toward inspiring our people, though scattered throughout the world, with a genuine feeling of kinship. Year after year, the Seder has thrilled them with an appreciation of the glories of their past, imbued them with an heroic power of endurance under the severest trials and persecutions, and quickened within them the enthusiasm of high ideals of freedom.

It has helped to forge "not easily dissoluble links" between the individual and the Jewish people. In his tribute to the poetic beauty of the Seder, Heinrich Heine expressed a sentiment, evidently founded on his personal experience: "It thrills the heart as though one heard the lilt of some sweet lullaby. Even those Jews who have fallen away from the faith of their fathers in the mad pursuit of other joys and other glories are moved to the very depths of their being when by chance they hear again the old Passover melodies once so dear to them."



The Union Haggadah



THE MORAL and spiritual worth of the hallowed institution of the Seder, which has become a vital part of the Jewish consciousness, is priceless. We should suffer an irretrievable loss, were it allowed to pass into neglect. To avert such a danger, has been the anxious thought to which the Union Haggadah owes its origin.

In "carrying on the chain of piety which links the generations to each other", it is necessary frankly to face and honestly to meet the needs of our own day. The old Haggadah, while full of poetic charm, contains passages and sentiments wholly out of harmony with the spirit of the present time. Hence the proper editing of the old material demanded much care and attention on the part of the editors of the first edition of the Union Haggadah. Benefiting by their labors, those entrusted with the task of its revision are able to present a work at once modern in spirit and rich in those traditional elements that lend color to the service.

The Seder service was never purely devotional. Its intensely spiritual tone mingled with bursts of good humor, its serious observations on Jewish life and destiny with comments in a lighter vein, and its lofty poetry with playful ditties for the entertainment of the



children. It assumes the form of an historical drama presented at the festal table, with the father and children as leading actors. The children question and the father answers. He explains the nature of the service, preaches, entertains, and prays. In the course of the evening, a complete philosophy of Jewish history is revealed, dealing with Israel's eventful past, with his deliverance from physical and from spiritual bondage, and with his great future world-mission. In its variety, the Haggadah reflects the moods of the Jewish spirit. Rabbinical homily follows dignified narrative, soulful prayers and Psalms mingle with the *Had Gadyo* and the madrigal of numbers, *Ehod Mi Yode'a*.

The assignment to the child of a prominent part in the Seder service is in consonance with the biblical ordinance: "And thou shalt tell thy son in that day" (Ex. XIII: 8). The visible symbols, the living word of instruction, and the ceremonial acts, are sure to stimulate religious feeling. Parent and child are thus brought into a union of warm religious sympathy, which is all the more indissoluble because strengthened by the ties of natural affection. Their souls are fired with the love of liberty, and their hearts are roused to greater loyalty to Israel and to Israel's God of Freedom.



SEDER DISH

Rites and Symbols of the Seder

THE SEDER service is marked with special concern for the children. A striking contrast is offered between the ceremonies of this service of the Passover Eve and the conduct of the usual meal, so that the child is sure to ask for an explanation, and thus to give the coveted opportunity to tell the story of Israel's deliverance, and to impress the lesson of faith in God, the Defender of right and the Deliverer of the oppressed. These symbols aim to put us in sympathy with our forefathers of the generation of the Exodus; to feel the trials of their embittered life of bondage and the joy of their subsequent triumph of freedom.

WINE—As in all Jewish ceremonials of rejoicing, such as the welcoming of the Sabbath and the festivals, the solemnizing of marriages, and the naming of a child, so at the Seder, wine is used as a token of festivity. Mead, apple-cider, any fruit juice, or especially unfermented raisin wine, is commonly used at the Seder service.

THE FOUR CUPS. Each participant in the service is expected to drink four cups of wine. Even the poorest of the poor who subsist on charity were enjoined to provide themselves with wine for the four cups. This number is determined by the four divine promises of redemption made to Israel in Exodus VI: 6-7: *V'hotzsi, V'hitzalti, V'goalti* and *V'lokaliti*, that is, bringing out of bondage, deliverance from servitude, redemption from all dependence in Egypt, and selection as "the people of the Lord". The first cup serves for Kiddush as on other holy days and on Sabbath; the second is taken at the conclusion of the first part of the Seder; the third follows the grace after the meal, and the last comes at the end of the second part of the Seder.

THE CUP OF ELIJAH. The fifth promise of God (*V'hevesi*) to bring Israel into Canaan, which follows the four promises of redemption, gave rise to the question of the need of a fifth cup of wine in the Seder. Popular belief left the decision of all mooted questions of law and ritual to the prophet Elijah, the central hero of Jewish legend. The popular mind believed this great champion of righteousness and of pure worship of God to be immortal, and viewed him as the coming forerunner of the Messiah, whose task it will be—among other things—to announce the good tidings of peace and salvation, to effect a union of hearts between parents and their children, to comfort the sorrowing, to raise the dead, and to establish the divine kingdom of righteousness on earth.

The fifth cup, the need of which was left to his decision, came to be known as the Cup of Elijah; and gave rise to the custom of opening the door during the Seder service, that the long expected messenger of the final redemption of mankind from all oppression might enter the home as a most welcome guest. Our fathers were thus helped, in times of darkness and persecution, to keep in mind the Messianic era of freedom, justice, and good-will. Stripped of its legendary form, it is still the hope for the realization of which Israel ever yearns and strives.

MATZO. The unleavened bread or the bread of affliction reminds us of the hardships that our fathers endured in Egypt, and of the haste with which they departed thence. Having no time to bake their bread, they had to rely for food upon sun-baked dough which they carried with them.

WATERCRESS OR PARSLEY. Either of these greens is suggestive of the customary oriental relish

and is used as a token of gratitude to God for the products of the earth. The purpose of dipping it in salt water or vinegar is to make it palatable.

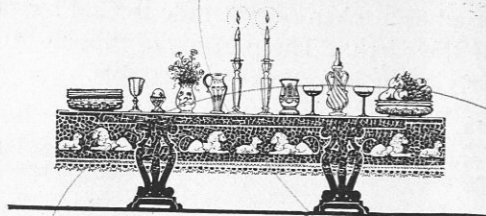
MOROR. The bitter herb—a piece of horseradish—represents the embittered life of the Israelites in Egypt.

HAROSÉS. This mixture of apples, blanched almonds, and raisins, finely chopped and flavored with cinnamon and wine, was probably originally a condiment. Owing to its appearance, it came to be regarded as representing the clay with which the Israelites made bricks, or the mortar used in the great structures erected by the bondmen of Egypt.

THE ROASTED SHANK-BONE is an emblem of the Paschal lamb.

THE EGG (roasted) is the symbol of the free-will burnt-offering brought on every day of the feast, during the existence of the Temple in Jerusalem.

APHIKOMON. *Aphikom* is derived from the Greek, meaning AFTER-MEAL OR DESSERT. The origin of this custom must be traced to the Paschal lamb which was eaten on Passover night. It was customary to reserve a small portion of the lamb to be eaten at the close of the meal. When sacrifices had ceased, a piece of the matzo was eaten instead. The *Aphikom*, hidden early in the Seder, is left to the end of the meal, in order that the children may be kept alert during the entire service. In connection with this, a sort of game of paying forfeits originated. The head of the family good-naturedly takes no note of the spiriting away of the *aphikom* by the children, who do not surrender it until the master of the house is forced to redeem it by some gift, in order that the meal may be concluded.



Directions for Setting the Table



ON the table, in front of the person who conducts the service, place

A large platter containing Seder symbols:

a. Three matzos each of which is covered separately in the folds of a napkin or special cover. Two of them represent the "Lehem Mishneh — double portion" of the Sabbath and the holy days, and the third the "Lehem 'Oni — bread of affliction". These are also taken to represent the three religious divisions of Israel: the "Cohen" (priest), "Levi" (associate priest) and "Yisroel" (lay-Israelite).

b. The roasted shank-bone (of a lamb).

c. A roasted egg.

Also a piece of horseradish, a bit of *haroses*, and a spray of parsley.

Besides these, there are placed on the table for the company:

1. A plate of bitter herbs (horseradish), cut into small pieces.

2. A dish of *haroses*.

3. Parsley or watercress.

4. A dish of salt water.

5. A cup of wine is placed at each plate, and a large brimming goblet in the center of the table for the prophet Elijah.

The meal served during the Seder follows the form of a banquet of olden times. Hence the reference, in the Hebrew texts of the Four Questions, to the custom of reclining on the left side—a position assumed by free men. Preserving this custom, many households still provide a large cushioned armchair for the person conducting the Seder.

The table is usually spread with the best of the family's china and silverware, and adorned with flowers, in keeping with the festive spirit.

Order of the Service

- | | |
|--|------------|
| 1. Recite the Kiddush (Sanctification of the festival). | קידוש |
| 2. Partake of parsley dipped in salt water. | כרפס |
| 3. Break the middle Matzo, and hide one part to be eaten at the end of the meal as the Aphikommon. | יחזן |
| 4. Tell the story of Israel's deliverance from Egyptian bondage. | מגיד |
| 5. Recite the blessing before the meal, including the special blessing over Matzo. | מוציא, מצה |
| 6. Combine Matzo, Moror and Harosets and eat them together. | כורך, מרור |
| 7. Partake of the festival meal. | שלחן עורך |
| 8. Conclude the meal by eating the Aphikommon. | צפון |
| 9. Say grace after the meal. | ברך |
| 10. Recite the remainder of the Hallel' | הלל |
| 11. End with a prayer for the acceptance of the service. | נרצה |

The Seder Service

A. Before the Meal



SEDER EVE

קדש 1.

Lighting the Festival Lights

To symbolize the joy which the festival brings into the Jewish home, the mistress kindles the lights and recites the following blessing:

ברוך אתה יי אלהינו מלך העולם אשר
קדשנו במצותיו וצונו להדליק נר של-שבת ושל-
יום טוב.



ORUCH ATTO ADONOI ELOHENU ME-
LECH HO'OLOM ASHER KIDD'SHONU B'-
MITZVOSOV V'TZIVONU L'HADLIK NER
SHEL (*on Sabbath add: SHABBOS V'SHEL*)
YOM TOV.

ברוך אתה יי אלהינו מלך
העולם. שהחיינו וקיימנו והגיענו לזמן הזה:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
SHEHEHEYONU V'KIY'MONU V'HIGIONU LAZMAN
HAZZEH.

Praised art Thou, O Lord our God, King of the uni-
verse, who hast sanctified us by Thy commandments,
and hast commanded us to kindle the (*on Sabbath*
add: Sabbath and) festival lights.

Praised art Thou, O Lord our God, King of the uni-
verse, who hast kept us alive and sustained us and
brought us to this season.

May our home be consecrated, O God, by the light
of Thy countenance, shining upon us in blessing, and
bringing us peace!

Company:

Amen.

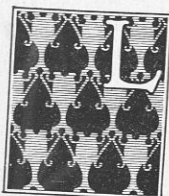




Kiddush

On Sabbath eve begin here.

The master of the house lifts up the wine-cup and says:



LET US praise God and thank Him for all the blessings of the week that is gone; for life, health and strength; for home, love and friendship; for the discipline of our trials and temptations; for the happiness of our success and prosperity. Thou hast ennobled us,

O God, by the blessings of work, and in love and grace sanctified us by the blessings of rest, through the commandment, "Six days shalt thou labor and do all thy work, but the seventh day is a Sabbath unto the Lord thy God".

On week days begin here.

With song and praise, and with the symbols of our feast, let us renew the memories of our past.

Praised art Thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted and sanctified us with Thy commandments. In love hast Thou given us, O Lord our God, solemn days of joy and festive seasons of gladness, even this day of the Feast of Unleavened Bread, a holy convocation unto us, a memorial of the departure from Egypt. Thou hast chosen us for Thy service and



קדוש

On Sabbath eve begin here.

וְאֵלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר
בָּנוּ מִכָּל-עַם. וְהוֹמָמָנוּ מִכָּל-לָשׁוֹן. וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וְתַתְּנָלָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה. וּשְׁבֻתוֹת
לְמִנוּחָה. וּמוֹעֲדִים לְשִׂמְחָה. חַגִּים וְיָמִים לְשִׂשׁוֹן
אֶת־יָוֶם וְהַשְׁבֵּת הַזֶּה. וְאֶת־יָוֶם חַג הַמִּצּוֹת הַזֶּה.
זְמַן חֲרוּתָנוּ מִקְרָא קָדֵשׁ. וְכִר לִיצִיאַת מִצְרָיִם:
כִּי בָנוּ בְּחֶרֶת. וְאַתָּנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים. (וּשְׁבֻתָּת)

On week days begin here.

וְאֵלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר
בָּנוּ מִכָּל-עַם. וְהוֹמָמָנוּ מִכָּל-לָשׁוֹן. וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וְתַתְּנָלָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה. וּשְׁבֻתוֹת
לְמִנוּחָה. וּמוֹעֲדִים לְשִׂמְחָה. חַגִּים וְיָמִים לְשִׂשׁוֹן
אֶת־יָוֶם וְהַשְׁבֵּת הַזֶּה. וְאֶת־יָוֶם חַג הַמִּצּוֹת הַזֶּה.
זְמַן חֲרוּתָנוּ מִקְרָא קָדֵשׁ. וְכִר לִיצִיאַת מִצְרָיִם:
כִּי בָנוּ בְּחֶרֶת. וְאַתָּנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים. (וּשְׁבֻתָּת)

*) The Kiddush may be chanted to the music given on the following pages.

hast made us sharers in the blessings of Thy holy
festivals. Blessed art Thou, O Lord, who sanctifiest
Israel and the festive seasons.

All read in unison:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
BORE P'RI HAGGOFEN.

Praised art Thou, O Lord our God, Ruler of the
world, who hast created the fruit of the vine.

Drink the first cup of wine.

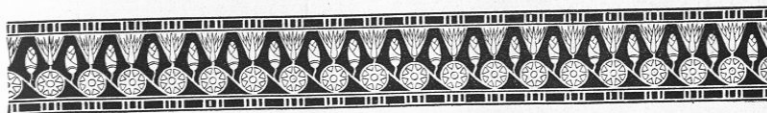


וּמִוֶּעֵדִי קֹדֶשְׁךָ. וּבְאַהֲבָה וּבְרָצוֹן. בְּשִׂמְחָה
וּבְשִׂשׂוֹן הִנְחַלְתָּנוּ: בְּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ וְהַשְׁבֵּת
יִשְׂרָאֵל וְהַזְמִינִים:

All read in unison:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי
הַגֶּפֶן:

Drink the first cup of wine.



Kiddush

SOLO. Recit.
parlando

Bo - ruch at - toh a - do - noi —

CHORUS

bo - ruch hu u - vo-ruch sh' - mo e - lo -

SOLO

he - nu melech ho - o - lom bo - re p' -

CHOR. SOLO CHOR.

ri..... hag-gofen O-men. Bo-ruch attoh a-do-noi bo -

SOLO

ruch hu u - vo-ruch sh' - mo e - lo -

he - nu me-lech ho - o - lom a - sher bo - har bo - nu mik - kol

om..... v'-ro-m' - mo - nu mik-kol lo -

shon v'kid - d'-sho - nu b'mitz-vo - sov vat-ti - ten

lo - nu a - do-noi e - lo - he - nu b'-a - ha-voh

(shab-bos-sos lim'nu-ho u-)mo-a-dim l'-sim-hoh hag-gim uz-ma-

nim l'-so - son es yom hag ham-ma-tzos haz-zeh

z' man he - ru - se - nu mik-ro ko - desh

ze-cher li - tzi - as mitz - ro-yim ki vo - nu vo-har -

to v - o - so - nu kid - dash - to mi - kol ho-am-mim umo-a-

de kod - she - cho b'-sim - ho u - v'so - son.....

CHOR.

..... hin-hal-to - nu bo - ruch at-toh a-do-noi! Bo -

SOLO

ruch hu u - vo - ruch sh' - mo m' - kad -

CHOR.

desh yis-ro-el v' - haz - z' - ma-nim O-men.

The Festive Cup

Piano introduction in B-flat major, 4/4 time. The melody is in the right hand, featuring a series of eighth and sixteenth notes. The left hand provides a harmonic accompaniment with chords and single notes. The piece concludes with a 'rit.' (ritardando) marking.

SOLO. *Maestoso*

Solo vocal part in B-flat major, 4/4 time. The melody is in the right hand, with lyrics underneath. The piano accompaniment is in the left hand, consisting of chords and single notes. The piece concludes with a 'rit.' (ritardando) marking.

The fes - tive wine cup let us raise, To -
He saved our sires from ev-'ry foe, By.

Continuation of the solo vocal part in B-flat major, 4/4 time. The melody is in the right hand, with lyrics underneath. The piano accompaniment is in the left hand, consisting of chords and single notes. The piece concludes with a 'rit.' (ritardando) marking.

geth - er let us, let us sing, With
Him all slaves, all slaves were freed; Our

First system of the chorus in B-flat major, 4/4 time. The melody is in the right hand, with lyrics underneath. The piano accompaniment is in the left hand, consisting of chords and single notes. The piece concludes with a 'rit.' (ritardando) marking.

hearts o'er - flow - ing let us praise, Our
help is He in joy and woe, Our

Second system of the chorus in B-flat major, 4/4 time. The melody is in the right hand, with lyrics underneath. The piano accompaniment is in the left hand, consisting of chords and single notes. The piece concludes with a 'rit.' (ritardando) marking.

God our heav'nly King; With hearts o'er-flow-ing
stay in time of need; Our help is He in

Third system of the chorus in B-flat major, 4/4 time. The melody is in the right hand, with lyrics underneath. The piano accompaniment is in the left hand, consisting of chords and single notes. The piece concludes with a 'rit.' (ritardando) marking.

let us praise, Our God our heav'nly King.
joy and woe, Our stay in time of need.



2. כָּרְפָס

Some parsley, lettuce or watercress is distributed to all present who dip it in salt water or in vinegar, and before partaking of it say in unison:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי
הָאֲדָמָה:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
BORE P'RI HO'ADOMO.

Praised art Thou, O Lord our God, King of the universe, Creator of the fruit of the earth.

3. יְחִץ

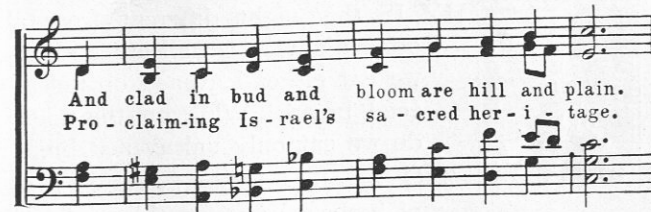
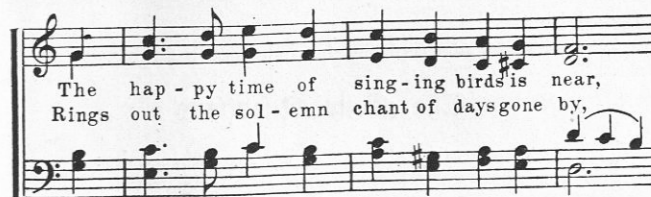
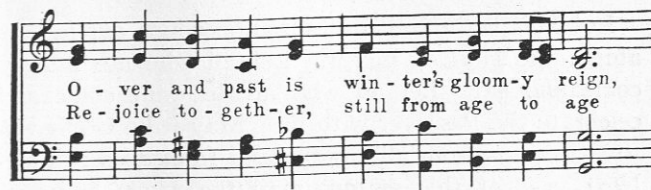
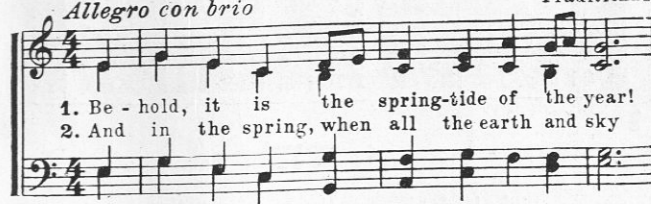
The leader breaks the middle Matzo, leaving one half on the Seder-dish, and hiding the other half as the Aphikomon to be eaten at the end of the meal.



The Spring-tide of the Year

Traditional

Allegro con brio



3. For as from out the house of bondage went
The host of Israel, in their midst they bore
The heritage of law and freedom, blent
In holy unity for evermore.

4. And still from rising unto setting sun
Shall this our heritage and watchword be:
"The Lord our God, the Lord our God is One;
His law alone it is that makes us free!"



4. מָנִיד

The leader lifts up the Matzos and says:

Lo! This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in want come and celebrate the Passover with us. May it be God's will to redeem us from all trouble and from all servitude. Next year at this season, may the whole house of Israel be free!

The leader replaces the dish upon the table.

The Four Questions

The youngest person at the table asks:

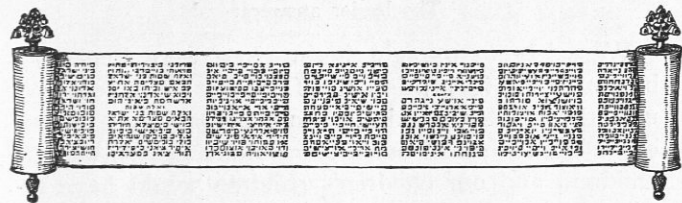


WHY IS this night different from all other nights? On all other nights, we eat either leavened or unleavened bread. Why, on this night, do we eat only unleavened bread?

2. On all other nights, we eat all kinds of herbs. Why, on this night, do we eat especially bitter herbs?

3. On all other nights, we do not dip herbs in any condiment. Why, on this night, do we dip them in salt water and haroses?

4. On all other nights, we eat without special festivities. Why, on this night, do we hold this Seder service?



4. מָנִיד

הָא לַחֲמַא עֲנִיָא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא
דְּמִצְרַיִם. כָּל דְּכָפִין יִתֵּי וְיִכֹּל. כָּל-דְּצָרִיד יִתֵּי
וְיַפְסַח. יְהֵא רַעְוָא קָדָם מְרַנָּא דִּי בְשִׁמְיָא. דִּי
יִפְרֵק יִתְנָא מִן-כָּל-עֻקָּא. וְיִהְיֶה כָל-בֵּית יִשְׂרָאֵל.
בְּשִׁמְיָא דְאַתְנָא בְּנֵי חוּרִין:

The youngest person asks:

ה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ

וּמִצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֹר

יֵרָקוֹת. הַלַּיְלָה הַזֶּה מְרוּר: שֶׁבְּכָל הַלַּיְלוֹת אֵין

אָנוּ מְטְבִילִין אֶפְּלִי פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי

פֶּעַמִּים: שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין

וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין:



The leader answers:

We celebrate to-night because we were Pharaoh's bondmen in Egypt, and the Lord our God delivered us with a mighty hand. Had not the Holy One, blessed be He, redeemed our fathers from Egypt, we, our children, and our children's children would have remained slaves. Therefore even if all of us were wise and well-versed in the Torah, it would still be our duty from year to year, to tell the story of the deliverance from Egypt. Indeed to dwell at length on it, is accounted praiseworthy.

The Four Sons



BY A fitting answer to the questions of each of the four types of the sons of Israel, does the Torah explain the meaning of this night's celebration.

The wise son eager to learn asks earnestly: "What mean the testimonies and the statutes and the ordinances, which the Lord our God hath commanded us?" To him thou shalt say: "This service is held in order to worship the Lord our God, that it may be well with us all the days of our life".

The wicked son inquires in a mocking spirit: "What mean YE by this service?" As he says YE and not WE, he excludes himself from the household of Israel. Therefore thou shouldst turn on him and say: "It is because of that which the Lord did for ME when I came forth out of Egypt". For ME and not for HIM, for had he been there, he would not have been found worthy of being redeemed.

The leader answers:

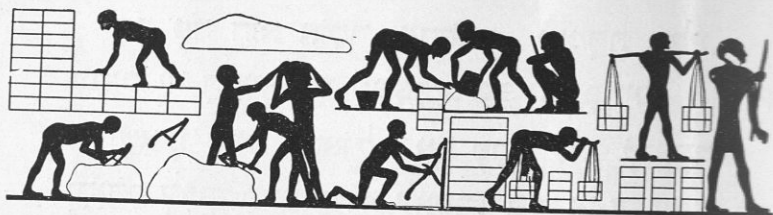
עֲבָדִים הָיִינוּ לַפָּרֶעָה בְּמִצְרַיִם. וַיּוֹצֵאֵנוּ יי
אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְיָרוּעַ נְטוּיָה. וְאֵלֹו לֹא
הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם.
הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מְשַׁעֲבָדִים הָיִינוּ
לַפָּרֶעָה בְּמִצְרַיִם. וְאִפְּלוּ כָלָנוּ חֲכָמִים.
כָּלָנוּ נְבוֹנִים. כָּלָנוּ זְקֵנִים. כָּלָנוּ יוֹדְעִים אֶת־
הַתּוֹרָה. מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם.
וְכָל הַמִּרְבָּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשַׁבַּח:

נֶגֶד אַרְבָּעָה בָּנִים דְּבָרָה תוֹרָה.
אֶחָד חָכָם. וְאֶחָד רָשָׁע. וְאֶחָד תָּם.
וְאֶחָד שָׂאִיִּן יוֹדֵעַ לְשַׁאֵל:



חָכָם מָה הוּא אָמַר. מָה הָעֵדֻת
וְהַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אוֹתָנוּ:
וְאִם אִתָּה אָמַרְתָּ לוֹ. לִירְאָה אֶת־יי אֱלֹהֵינוּ. לְטוֹב
לָנוּ כָּל־הַיָּמִים:

רָשָׁע מָה הוּא אָמַר. מָה הָעֵבֶדְתָּ הַזֹּאת לָכֶם.
לָכֶם וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכָּלָל
כִּפְּר בַּעֲקָר. וְאִם אִתָּה הִקְהָה אֶת־שְׁנֵי וְאָמַר לוֹ
בַּעֲבוּר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם. לִי וְלֹא
לְךָ. אֵלֹו הָיִיתָ שָׁם. לֹא הָיִיתָ נִגָּאֵל:



The Story of the Oppression



IT IS well for all of us whether young or old to consider how God's help has been our unfailing stay and support through ages of trial and persecution. Ever since He called our father Abraham from the bondage of idolatry to His service of truth, He has been our Guardian; for not in one country alone nor in one age have violent men risen up against us, but in every generation and in every land, tyrants have sought to destroy us; and the Holy One, blessed be He, has delivered us from their hands.

The Torah tells us that when Jacob our father was a homeless wanderer, he went down into Egypt, and sojourned there, few in number. All the souls of his household were threescore and ten. And Joseph was already in Egypt; he was the governor over the land. And Joseph placed his father and his brethren, and gave them a possession, as Pharaoh had commanded. And Israel dwelt in the land of Goshen; and they got them possessions therein, and were fruitful, and multiplied exceedingly.

And Joseph died, and all his brethren, and all that generation. Now there arose a new king over Egypt, who knew not Joseph. And he said unto his people: 'Behold, the people of the children of Israel are too many and too mighty for us; come, let us deal wisely



היא שעמדה לאבותינו ולנו. שלא
אחד בלבד עמד עלינו לכלותינו.
אלא שבכל דור ודור עומדים
עלינו לכלותינו. והקדוש ברוך



הוא מצילנו מידם:

ארמי אבד אבי נירד מצרימה ויגר שם במתי
מעט. כל-הנפש לבית-יעקב הבאה מצרימה
שבועים. ויוסף היה במצרים. הוא השליט על
הארץ. ויושב יוסף את-אביו ואת-אחיו ויתן להם
אחזה באשר צוה פרעה. וישב ישראל בארץ
גשן. ויהי-שם לגוי גדול עצום ורב.

ויקם מלך-חדש על-מצרים אשר לא-ידע את-
יוסף. ויאמר אל-עמו הנה עם בני ישראל רב
ועצום ממנו. הבה נתחכמה לו פני-רבה והיה

with them, lest they multiply, and it come to pass, that when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land'. Therefore they set over them taskmasters to afflict them with burdens. And they built for Pharaoh store-cities, Pithom and Raamses. But the more the Egyptians afflicted them, the more the Israelites multiplied and the more they spread abroad.

And the Egyptians dealt ill with us, and afflicted us, and laid upon us cruel bondage. And we cried unto the Lord, the God of our fathers, and the Lord heard our voice and saw our affliction and our toil and our oppression. And the Lord brought us forth out of Egypt, with a mighty hand and with an outstretched arm and with great terror and with signs and with wonders. He sent before us Moses and Aaron and Miriam. And He brought forth His people with joy, His chosen ones with singing. And He guided them in the wilderness, as a shepherd his flock.

Therefore He commanded us to observe the Passover in its season, from year to year, that His law shall be in our mouths, and that we shall declare His might unto our children, His salvation to all generations.

All read in unison:

Who is like unto Thee, O Lord, among the mighty?
Who is like unto Thee, glorious in holiness,
Fearful in praises, doing wonders?
The Lord shall reign for ever and ever.



כִּי־תִקְרָאנָה מִלֶּחֶמָה וְנוֹסַף גַּם־הוּא עַל־שֹׁנְאֵינוּ
וְנִלְחַם־בָּנוּ וְעָלָה מִן־הָאָרֶץ. וַיִּשְׁימוּ עָלָיו שָׂרֵי
מִסִּים לְמַעַן עֲנֹתוּ בְּסִבְלָתָם וַיָּבִן עָרֵי מִסְכְּנוֹת
לְפָרֶעֶה אֶת־פִּתּוֹם וְאֶת־רַעַמְסֵס. וְכַאֲשֶׁר יַעֲנוּ אֹתוֹ
כֵּן יִרְבֶּה וְכֵן יִפְרֹץ.

וַיִּרְעוּ אֶת־נוּ הַמִּצְרִים וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה
קָשָׁה. וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְיָ אֶת־
קִלְנוּ וַיֵּרָא אֶת־עֲנִיָנוּ וְאֶת־עֲמָלָנוּ וְאֶת־לֶחְצָנוּ.
וַיּוֹצִיאֵנוּ יְיָ מִמִּצְרַיִם בְּיָד חֲזָקָה וּבְזֹרֶעַ נְטוּיָה
וּבִמְרָא גָדֹל וּבִאֲתוֹת וּבִמִּפְתִּים. וַיִּשְׁלַח לִפְנֵינוּ אֶת־
מֹשֶׁה אֹהֶרֶן וּמִרְיָם. וַיּוֹצֵא עִמּוֹ בְּשֹׁשׁוֹן בְּרָנָה אֶת־
בְּחִירָיו. וַיְנַהֲגֵם בַּמִּדְבָּר כְּרֹעֶה עֹדְרוֹ.

וַיַּצִּיגֵנוּ לַעֲשׂוֹת אֶת־הַפֶּסַח לְזָכְרוֹן בְּמוֹעֲדוֹ מִיָּמִים
יָמִימָה. לְמַעַן תִּהְיֶה תּוֹרָתוֹ בְּפִינוּ וּלְמַעַן נִגִּיד
גְּבוּרָתוֹ לְבָנֵינוּ. יִשׁוּעָתוֹ לְדוֹר וָדוֹר.

All read in unison:

מִי־כִמְכָּה בָּאֱלֹם יְיָ מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ
נוֹרָא תִהְיֶה עֲשֵׂה־פֶלֶא. יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.





Dayenu

The company repeats the refrain "Dayenu" which is equivalent to "It would have satisfied us".

How manifold are the favors which God has conferred upon us!



AD HE brought us out of Egypt, and not divided the sea for us, Dayenu!



AD HE divided the sea, and not permitted us to cross on dry land, Dayenu!

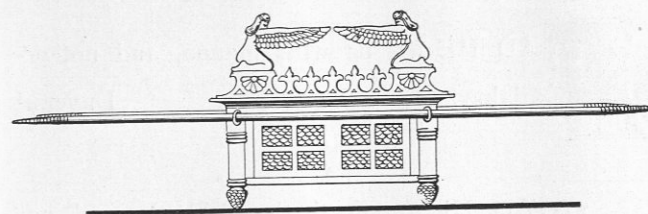


AD HE permitted us to cross the sea on dry land, and not sustained us for forty years in the desert, Dayenu!



AD HE sustained us for forty years in the desert, and not fed us with manna,

Dayenu!



במה מעלות טובות למקום עלינו:

לו הוציאנו ממצרים.
ולא קרע לנו את הים.

דינו:

לו קרע לנו את הים.
ולא העבירנו בתוכו בחרבה.

דינו:

לו העבירנו בתוכו בחרבה.
ולא ספק צרכנו במדבר ארבעים

דינו:

שנה

לו ספק צרכנו במדבר ארבעים שנה
ולא האכילנו אתהמן

דינו:



AD HE fed us with manna, and not ordained the Sabbath, Dayenu!



AD HE ordained the Sabbath, and not brought us to Mount Sinai, Dayenu!



AD HE brought us to Mount Sinai, and not given us the Torah, Dayenu!



AD HE given us the Torah, and not led us into the Land of Israel, Dayenu!



AD HE led us into the Land of Israel, and not built for us the Temple, Dayenu!



AD HE built for us the Temple, and not sent us prophets of truth, Dayenu!



AD HE sent us prophets of truth, and not made us a holy people, Dayenu!



לו האכילנו את־המָן.

דיִּינוּ:

ולא נָתַן לָנוּ אֶת־הַשַּׁבָּת.



לו נָתַן לָנוּ אֶת־הַשַּׁבָּת.

דיִּינוּ:

ולא קָרַבְנוּ לִפְנֵי הַר סִינִי.



לו קָרַבְנוּ לִפְנֵי הַר סִינִי.

דיִּינוּ:

ולא נָתַן לָנוּ אֶת־הַתּוֹרָה.



לו נָתַן לָנוּ אֶת־הַתּוֹרָה.

דיִּינוּ:

ולא הִכְנִיסְנוּ לָאָרֶץ יִשְׂרָאֵל.



לו הִכְנִיסְנוּ לָאָרֶץ יִשְׂרָאֵל.

דיִּינוּ:

ולא בָּנָה לָנוּ אֶת־בֵּית הַבְּחִירָה.



לו בָּנָה לָנוּ אֶת־בֵּית הַבְּחִירָה.

דיִּינוּ:

ולא שָׁלַח אֵלֵינוּ נְבִיאֵי הָאֱמֶת.



לו שָׁלַח אֵלֵינוּ נְבִיאֵי הָאֱמֶת.

דיִּינוּ:

ולא שָׁמְנוּ לַעַם קָדוֹשׁ.

All read in unison:

How much more then are we to be grateful unto the Lord for the manifold favors which He has bestowed upon us! He brought us out of Egypt, divided the Red Sea for us, permitted us to cross on dry land, sustained us for forty years in the desert, fed us with manna, ordained the Sabbath, brought us to Mount Sinai, gave us the Torah, led us into the Land of Israel, built for us the Temple, sent unto us prophets of truth, and made us a holy people to perfect the world under the kingdom of the Almighty, in truth and in righteousness.

All read in unison:

עַל אַחַת בְּמָה וּכְמָה טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת
לְמַהוּם עָלֵינוּ. שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם. וְקָרַע לָנוּ אֶת
הַיָּם. וְהַעֲבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה. וְסַפֵּק צָרָכָנוּ
בְּמִדְבָּר אַרְבָּעִים שָׁנָה. וְהֶאֱכִילָנוּ אֶת־הַמָּן. וְנָתַן
לָנוּ אֶת־הַשִּׁשָּׁבַת. וְקָרָבָנוּ לִפְנֵי הָרִי סִינַי. וְנָתַן לָנוּ
אֶת־הַתּוֹרָה. וְהַכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל. וּבָנָה לָנוּ
אֶת־בֵּית הַבְּחִירָה. וְשָׁלַח אֵלֵינוּ נְבִיאֵי הָאֱמֻנָה.
וְשִׁמְנוּ לָעַם קָדוֹשׁ לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי בְּאֵמֶת
וּבִצְדָקָה.



The Passover Symbols

Should enemies again assail us, the remembrance of the exodus of our fathers from Egypt will never fail to inspire us with new courage, and the symbols of this festival will help to strengthen our faith in God, who redeems the oppressed.

Therefore, Rabban Gamaliel, a noted sage, declared: "Whoever does not well consider the meaning of these three symbols: Pesah, Matzo and Moror, has not truly celebrated this Festival".

PESAH

One of the company asks:

WHAT is the meaning of Pesah?

The leader lifts up the roasted shank-bone and answers:

Pesah means the PASCHAL LAMB, and is symbolized by this shank-bone. It was eaten by our fathers while the Temple was in existence, as a memorial of God's favors, as it is said: "It is the sacrifice of the Lord's PASSOVER, for that He PASSED OVER the houses of the children of Israel in Egypt, when He smote the Egyptians and delivered our houses". As God in the ancient "Watch-Night" passed over and spared the houses of Israel, so did He save us in all kinds of distress, and so may He always shield the afflicted, and for ever remove every trace of bondage from among the children of man.



רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר. כָּל־שְׁלֹא אָמַר שְׁלֹשָׁה
דְּבָרִים אֵלוֹ בַּפֶּסַח לֹא יֵצֵא יְדֵי חוּבָתוֹ. וְאֵלוֹ הֵן.
פֶּסַח. מַצָּה. וּמְרֹר:

One of the company asks:

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אֹכְלִין בְּזֶמַן שְׁבִית הַמִּקְדָּשׁ
הָיָה קָיָם עַל־שׁוּם מָה.

The leader lifts up the roasted shank-bone and answers:

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אֹכְלִין בְּזֶמַן שְׁבִית
הַמִּקְדָּשׁ הָיָה קָיָם עַל־שׁוּם שֶׁפֶּסַח הַקָּדוֹשׁ
בָּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרָיִם. שְׁנֵאמַר.
וְאָמַרְתֶּם וְבַח פֶּסַח הוּא לִי אֲשֶׁר פֶּסַח עַל־בְּתֵי
בְנֵי יִשְׂרָאֵל בְּמִצְרָיִם. וְכֵשֶׁם שְׁנֵאֵל הַקָּדוֹשׁ בָּרוּךְ
הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרָיִם בְּחַפְזוֹן. כֵּן יִגַּן עָלֵינוּ
בְּכָל־יוֹם תָּמִיד. גִּנוּן וְהִצִּיל פְּסוּחַם וְהִמְלִיט:

MATZO

One of the company asks:

What is the meaning of Matzo?

The leader lifts up the Matzo and answers:

Matzo, called THE BREAD OF AFFLICTION, was the hasty provision that our fathers made for their journey, as it is said: "And they baked unleavened cakes of the dough which they brought out of Egypt. There was not sufficient time to leaven it, for they were driven out of Egypt and could not tarry, neither had they prepared for themselves any provisions." The bread which of necessity they baked unleavened, thus became a symbol of divine help.

MOROR

One of the company asks:

And what is the meaning of MOROR?

The leader lifts up the bitter herbs and answers:

Moror means BITTER HERB. We eat it in order to recall that the lives of our ancestors were embittered by the Egyptians, as we read: "And they made their lives bitter with hard labor in mortar and bricks and in all manner of field labor. Whatever task was imposed upon them, was executed with the utmost rigor." As we eat it in the midst of the festivities of this night, we rejoice in the heroic spirit which trials developed in our people. Instead of becoming embittered by them, they were sustained and strengthened.

One of the company asks:

מַצָּה זוֹ שְׂאֵנוּ אֹכְלִין עַל־שׁוּם מָה.

The leader lifts up the Matzo and answers:

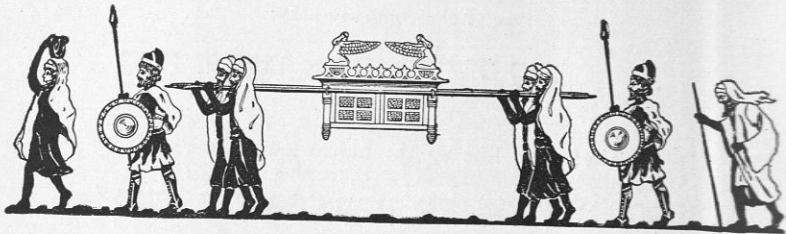
מַצָּה זוֹ שְׂאֵנוּ אֹכְלִין עַל שֵׁם שְׁלֹא הִסְפִּיק
בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ. עַד שֶׁנִּגְלָה עֲלֵיהֶם
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא וּגְאֻלָּם.
שֶׁנֶּאֱמָר. וַיֹּאפֹרֶתְהָ בְּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם
עֲגֹת מִצּוֹת כִּי לֹא חֲמֵץ כִּי־יִגְרְשׁוּ מִמִּצְרַיִם וְלֹא
יָכְלוּ לְהַתְמַהֵמָה וְגַם־צִדָּה לֹא־עָשׂוּ לָהֶם:

One of the company asks:

מָרוֹר זֶה שְׂאֵנוּ אֹכְלִין עַל־שׁוּם מָה.

The leader lifts up the Moror and answers:

מָרוֹר זֶה שְׂאֵנוּ אֹכְלִין עַל־שׁוּם שֶׁמָּרְרוּ הַמִּצְרַיִם
אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם. שֶׁנֶּאֱמָר. וַיִּמְרְרוּ אֶת
חַיֵּיהֶם בְּעִבְדָּה קָשָׁה בְּחֶמֶר וּבְלִבָּנִים וּבְכָל עֲבָדָה
בְּשָׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָּהֶם בְּפָרֹךְ:

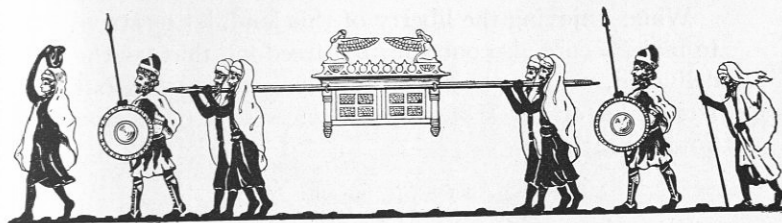


The Watch-night of the Eternal



IN EVERY generation, each Jew should regard himself as though he too were brought out of Egypt. Not our fathers alone, but us also, did the Holy One redeem; for not alone in Egypt but in many other lands, have we groaned under the burden of affliction and suffered as victims of malice, ignorance and fanaticism. This very night which we, a happy generation, celebrate so calmly and safely and joyfully in our habitations was often turned into a night of anxiety and of suffering for our people in former times. Cruel mobs were ready to rush upon them and to destroy their homes and the fruit of their labors. But undauntedly they clung to their faith in the ultimate triumph of right and of freedom. Champions of God, they marched from one Egypt into another—driven in haste, their property a prey to the rapacious foe, with their bundles on their shoulders, and God in their hearts.

Because God, "the Guardian of Israel, who sleepeth not nor slumbereth" revealed Himself on that WATCH-NIGHT IN EGYPT and in all dark periods of our past, as the Redeemer of the enslaved, we keep this as a WATCH-NIGHT FOR ALL THE CHILDREN OF ISRAEL, dedicated to God our redeemer.



כְּלִידוֹר וְדוֹר חֵיב אָדָם לְרֹאוֹת אֶת-
עֲצָמוֹ כְּאֵלּוֹ הוּא יָצָא מִמִּצְרַיִם.
שְׁנֵאֲמַר וְהִגַּדְתָּ לְבְנֶךָ בַּיּוֹם הַהוּא
לֵאמֹר בְּעֶבְדִּי זֶה עָשָׂה יְיָ לִי בְּצֵאתִי
מִמִּצְרַיִם: לֹא אֶת-אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקָּדוֹשׁ
בְּרוּךְ הוּא. אֲלֹא אֶף אוֹתֵנוּ גָאֵל עֲמָהֶם. שְׁנֵאֲמַר
וְאוֹתֵנוּ הוֹצִיא מִשֵּׁם לְמַעַן הָבִיא אוֹתֵנוּ לְתֵת לָנוּ
אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ:



All read in unison:

לְפִיכָךְ אֲנִיחֵנוּ חֵיבִים לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר
וּלְרוֹמֵם לְמִי שֶׁהוֹצִיא אֶת-אֲבוֹתֵינוּ וְאוֹתֵנוּ מֵעֲבָדוֹת
לְחֵרוֹת. מִיָּגוֹן לְשִׁמְחָה. וּמֵאֲבֵל לְיוֹם טוֹב.
וּמֵאֲפֵלָה לְאוֹר גָּדוֹל. וּמִשְׁעָבוֹד לְגֹאֲלָה. וְנֹאמַר
לְפָנָיו הִלְלוּיָהּ:

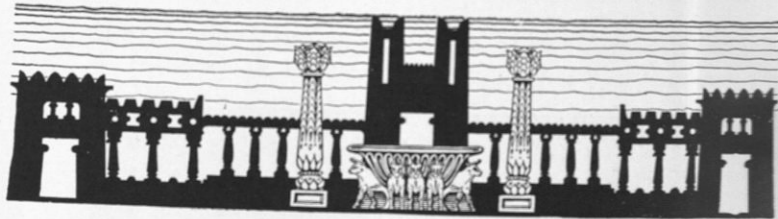
While enjoying the liberty of this land, let us strive to make secure also our spiritual freedom, that, as the delivered, we may become the deliverer, carrying out Israel's historic task of being the messenger of religion unto all mankind.

All read in unison:

So it is our duty to thank, praise and glorify God, who brought us and our forefathers from slavery unto freedom, from sorrow unto joy, from mourning unto festive gladness, from darkness unto light. Let us therefore proclaim His praise.



THE EXODUS



Hallel

PSALM CXIII

Leader:



ALLELUJAH.

Praise, O ye servants of the Lord,
Praise the name of the Lord.

Company:

Blessed be the name of the Lord
From this time forth and for ever.

Leader:

From the rising of the sun unto the going down thereof
The Lord's name is to be praised.

Company:

The Lord is high above all nations,
His glory is above the heavens.

Leader:

Who is like unto the Lord our God,
That is enthroned on high,

Company:

That looketh down low
Upon heaven and upon earth?

Leader:

Who raiseth up the poor out of the dust,
And lifteth up the needy out of the dunghill;

Company:

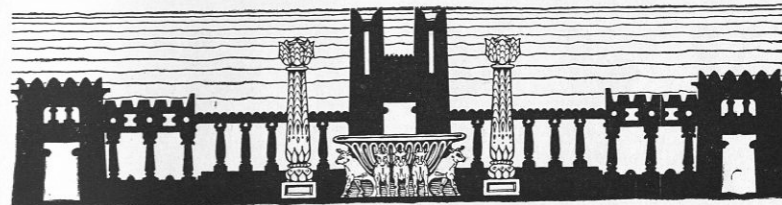
That He may set him with princes,
Even with the princes of His people.

Leader:

Who maketh the barren woman to dwell in her house
As a joyful mother of children.

Company:

Hallelujah.



PSALM CXIII*

לְלוּיָהּ:



הָלְלוּ עַבְדֵי יְיָ הָלְלוּ אֶת־שֵׁם יְיָ:
יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם:
מִמְזֶרֶח שֶׁשֶׁשׁ עַד־מְבֹאוֹ מְהֵלָל

שֵׁם יְיָ:

רָם עַל־כָּל־גּוֹיִם יְיָ עַל הַשָּׁמַיִם כְּבוֹדוֹ:

מִי כִי אֱלֹהֵינוּ הַמְגִבִּיהִי לְשִׁבְתָּ:

הַמְשַׁפִּילִי לְרֹאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

מְקִימִי מַעְפָּר דָּל מְאַשְׁפּוֹת יָרִים אֲבִיוֹן:

לְהוֹשִׁיבִי עַם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ:

מוֹשִׁיבִי עֶקֶרֶת הַבַּיִת אֶם־הַבְּנִים שְׂמֵחָה

הָלְלוּיָהּ:

*) Psalms CXIII and CXIV may be sung to the music
on the following pages.





PSALM CXIV

Leader:



HEN Israel came forth out of Egypt,
The house of Jacob from a people of
strange language;

Company:

Judah became His sanctuary,
Israel His dominion.

Leader:

The sea saw it, and fled;
The Jordan turned backward.

Company:

The mountains skipped like rams,
The hills like young sheep.

Leader:

What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest backward?

Company:

Ye mountains that ye skip like rams;
Ye hills, like young sheep?

Leader:

Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;

Company:

Who turned the rock into a pool of water,
The flint into a fountain of waters.



PSALM CXIV

צאת ישראל ממצרים בית יעקב

מעם לעז:



היתה יהודה לקדשו ישראל

ממשלותיו:

הים ראה וגם הירדן יסב לאחור:

ההרים רקדו כאילים וגבעות כבני-צאן:

מהלך הים כי תנוס הירדן תסב לאחור:

ההרים תרקדו כאילים וגבעות כבני-צאן:

מלפני אדון חולי ארץ מלפני אלוה יעקב:

ההפכי הצור אגס-מים חלמיש למעינו-מים:



Psalm CXIII

Traditional Chant

1. Ha - la - lu av - de a - do - noi.....
 3. Mimmiz -rah she-mesh ad m'-vo - o.....
 5. Mi ka - do - - noi e - lo - he - nu
 7. M' - ki - mi me - o - for..... dol.....
 9. Mo - shi - vi a - ke-res hab - ba - yis

ha - la - lu es shem ado - noi 2. Y'hishem a - do -
 m'hul - lol shem ado - noi 4. Rom al kol go -
 ham - mag-bi hi lo - sho-ves 6. Hammash-pi -
 me-ash - pos yo - rim ev - yon 8. L'ho-shi - vi
 em hab-bo - nim s'me-hoh 10. Ha - - la -

noi m'vo-roch me - at - to v'ad o - - lom.
 yim ado - noi al hashsho-mayim k'vo - do.
 li lir - os bashsho - - mayim u - vo - o - retz.
 im n'di-vim im..... n'di - - ve am-mo.
 lu - - yoh Ha - - - la - lu - yeh.

Psalm CXIV

B'tzes Yis-ro-el mim - mitz - ro - yim
 Hay-yom ro - - oh vay-yo - nos
 Mah l'cho hayyom ki so - - nus
 Mil-lif' - ne o-don hu - li o - retz

bes Ya - a - kov me - am lo - ez ho-y'soh Y'hu -
 hay-yar - den yis-sov l'o - hor he-ho-rim rok' -
 hay-yar - den tis-sov l'o - hor he-ho-rim tirk' -
 mil-lif' - ne e-lo-ha Ya-a - kov ha-ho-f'chi hatz -

doh l'-kod - sho Yis-ro-el mamsh'lo-sov.
 du ch'e - lim g'vo - os kiv-ne tzon.
 du ch'e - lim g'vo - os kiv-ne tzon.
 tzur a-gam mo-yim hal-lo - mish l'ma-y'no mo-yim.



Blessings



RAISED art Thou, O Lord our God, King of the universe, who hast redeemed us and our ancestors from Egypt, and hast enabled us to observe this night of the Passover, the Feast of Unleavened Bread. O Lord our God and God of our fathers, may we, with Thy help, live to celebrate other feasts and holy seasons. May we rejoice in Thy salvation and be gladdened by Thy righteousness. Grant deliverance to mankind through Israel, Thy people. May Thy will be done through Jacob, Thy chosen servant, so that Thy name shall be sanctified in the midst of all the earth, and that all peoples be moved to worship Thee with one accord. And we shall sing new songs of praise unto Thee, for our redemption and for the deliverance of our souls. Praised art Thou, O God, Redeemer of Israel.

The cups are filled for the second time.

All read in unison:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
BORE P'RI HAGGOFEN.

Praised art Thou, O Lord our God, King of the universe, who hast created the fruit of the vine.

Drink the second cup of wine.



רוך אתה יי אלהינו מלך העולם.
אשר גאלנו וגאל את אבותינו
ממצרים. והגיענו הלילה הזה
לאכל לבן מצה ומרור. בן יי
אלהינו ואלהי אבותינו גיענו למועדים ולרגלים
אחרים הבאים לקראתנו לשלום. שמחים
בשועתך. וששים בצדקתך. ונוזה לראות
בהגלות ורעד על ישראל עמך. וחפצך יצלח
ביד יעקב עבדך בחירך. יתקדש שמך בתוך
כל הארץ. ויעבדוך עמים שכם אחד. ונודה לך
שיר חדש על גאלתנו ועל פדות נפשנו: ברוך אתה
יי. גאל ישראל:



The cups are filled for the second time.

All read in unison:

ברוך אתה יי אלהינו מלך העולם בורא פרי
הגפן:

Drink the second cup of wine.

5. מוֹצִיא, מַצָּה

The upper Matzo is broken and distributed. All then read in unison:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
HAMOTZI LEHEM MIN HO'ORETZ.

Praised art Thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
ASHER KIDD'SHONU B'MITZVOSOV V'TZIVONU AL ACHILAS
MATZO.

Praised art Thou, O Lord our God, King of the universe, who hast sanctified us through Thy commandments, and ordained that we should eat unleavened bread.

Eat the Matzo.

6. כּוֹרֵךְ, מְרֹר

Each person receives some bitter herbs and haroses, which he places between two pieces of matzo. The leader then reads:

This was the practice of Hillel, at the time the Temple was still in existence. He combined the unleavened bread and the bitter herbs and ate them together, to carry out the injunction concerning the Passover sacrifice: "With unleavened bread and with bitter herbs, they shall eat it."

All read in unison:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
ASHER KIDD'SHONU B'MITZVOSOV V'TZIVONU AL ACHILAS
MOROR.

Praised art Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments, and ordained that we should eat bitter herbs.

Eat the Moror.



5. מוֹצִיא, מַצָּה

The upper Matzo is broken and distributed. All then read in unison:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא
לֶחֶם מִן הָאָרֶץ:

בָּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל-אֲכִילַת מַצָּה:

Eat the Matzo.

6. כּוֹרֵךְ, מְרֹר

Each person receives some bitter herbs and haroses which he places between two pieces of matzo. The leader then reads:

כּוֹ עָשָׂה הַלֵּל בְּזֶמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם.
הָיָה כּוֹרֵךְ מַצָּה וּמְרֹר וְאוֹכֵל בְּיַחַד. לְקַיָּם מָה
שֶׁנֶּאֱמַר עַל-מִצְוֹת וּמְרֹרִים יֵאָכְלוּ:

All read in unison:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל-אֲכִילַת מְרֹר:

Eat the Moror.





7. שֶׁלֶחַן עֵוֶרֶד.

SUPPER IS SERVED.

8. צֶפֶן.

Partake of the Aphikommon.

At the conclusion of the meal, the children are given an opportunity to find the Aphikommon. The reader redeems it and distributes pieces of it to all present.

After partaking of the Aphikommon, it is customary to eat nothing else.



B. After the Meal